



By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. *Hameem*¹.

2. Descending² (*of*) the book (*is*) from Allah, The Mighty The Hakeeme³ (*infinite hekmah*⁴ Possessor).

3. Verily in the Heavens^w and the Earth^w (are) surely Aya'ten^w (*miracles/signs/proofs*) for the believers.

4. And in yourⁿ creation and what [He] disperses of a dabba'ten^w⁵ (*she-moving-creature*) (are) Aya'ten^w (*miracles/signs/proofs*) for a people youqenoona (*they who believe with certitude*).

5. And the night's and the day's alteration and what Allah descended from the Heaven^w of rez'gen^x (*rain*) so [He] quickened by it^x the land^w after its^w death, and variegating the wind^w (*all are*) Aya'ton^w (*miracles/-signs/proofs*) for a people cerebrating.

6. Telka^w (*she-that-asfar-it/those*)^w (are) Allah's Aya'to^w (*Qur'anic statements*) [We] recite it^w on you^g by the right; so by which discourse after Allah and His Aya'te^w (=Aya'to^w) they^z believe.

7. Waylon (*lengthy: stay in a valley in Hell/bane/woe*) for every affaken^x (*slanderous-fabricator/specious concoctor*)^x atheemen (*repetitive sinner*).

8. Hears [he] Allah's Aya'te^w (*Qur'anic statements*) (*to-be/being*) recited^w on him afterwards [he] insists, mustakberan⁶ (*affirmably standing haughtily above submission*), as if [he] heard it^w not; so bashherHO⁷ (*let-tell you^s pleasant tidings to him*): by a painful torment.

9. And if knew [he] of Our Aya'te^w (*Qur'anic statements*) a thing ittakhathaa⁸ ([he] took and presumed) it^w jestingly; those for them (*is*) a torment, humiliative.

تَنْزِيلُ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ
الْحَكِيمِ

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِّمُؤْمِنِينَ

وَفِي خَلْقِكُمْ وَمَا يَبْثُثُ مِنْ دَابَّةٍ
إِنَّا إِيَّاكُمْ لَّقَوْمٍ يُوقِنُونَ

وَأَخْبَلَنِيفَ الْأَيْلَ وَالنَّهَارَ وَمَا أَنْزَلَ
اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحِيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا وَتَصْرِيفُ
الرِّيحِ إِنَّا إِيَّاكُمْ لَّقَوْمٍ يَعْقُلُونَ

تِلْكَ إِنَّا إِيَّاكُمْ لَّقَوْمٍ يَتَّلَوْهَا عَلَيْكُ
بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ
وَإِنَّا إِيَّاكُمْ لَّقَوْمٍ يُؤْمِنُونَ

وَبِلِّ لِكُلِّ أَفَاكِ أَثِيمِ

يَسْمَعُ إِنَّا إِيَّاكُمْ لَّقَوْمٍ عَلَيْهِ ثُمَّ
يُصْرُ مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعُهَا
فَبَشِّرْهُ بِعَذَابِ الْأَلْمِ

وَإِذَا عَلِمَ مِنْ إِنَّا إِيَّاكُمْ شَيْعًا أَتَخْذَهَا
هُرُواً أَوْ لِئَكَ هُمْ عَذَابٌ مُّهِينٌ

¹ See the Lexicon attached to this Translation for a commentary on this.

² The word "تَنْزِيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيم" and "الْحَكِيم".

⁴ See the Lexicon attached to this Translation for "bekma".

⁵ For lack of a better term I chose a "she-moving-creature" for "دَابَّة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁶ The word "mustakberan" = "مستكبراً" does not have an exact English equivalent per se. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

⁷ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron = بشّراً يُبشّرُ أَمْبَشَرٍ.

⁸ The word "إِتَّخَذَ" from "إِتَّخَادٌ" which is "إِفْتَعَالٌ" for "الْإِتَّخَاد" therefore, "إِتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

10. From beyond⁹ them (*is*) Hell^w and not suffices¹⁰ *a'n* (*off*) them what they earned a thing; and not what *ittakhatho*¹¹ (*they^z took and presumed*) of lesser than/without Allah *aw'leyaa*¹² (*guardians/allies*); and for them (*is*) a torment great.

مَنْ وَرَاهُمْ جَهَنَّمْ وَلَا يُغْنِي
عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا
أَخْذُوا مِنْ دُونِ اللَّهِ أُولَئِكَ وَلَمْ
عَذَابٌ عَظِيمٌ



11. This (*is*) a divine-guidance; and who^r unbelieved they^z by their Lord's *Aya'te*^w (*messages/signs/proofs*) for them (*is*) a torment of a *rejzen*¹³ (*successive: convulsive and perturbing torment*) painful.

هَذَا هُدًى وَالَّذِينَ كَفَرُوا
بِعَائِتَ رَبِّهِمْ هُمْ عَذَابٌ مِنْ
رَّجْزٍ أَلِيمٍ



12. Allah Who subjugated [He] for you^b the sea^x to run^w the *folka*^w (*ship/ships*)^w in it^x by His command; and to *tabtagho* (*you^z earnestly-quest*) from His munificence, and *la'alla* (*craving currently unavailable deed that/perhaps*) you^b thank you^z.

*اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ
الْفَلَكُ فِيهِ بِأَمْرِهِ وَلَتَبْغُوا مِنْ
فَضْلِهِ وَلَعِلَّكُمْ تَشَكُّرُونَ



13. And He subjugated for you^b what (*are*) in the Heavens^w and what (*are*) in the Earth^w together from Him; verily in *tha'leka* (*afar-that-it/*)^x surely (*are*) *Aya'ten*^w (*miracles/signs/proofs*) for a people rethink.

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي
ذَلِكَ لَا يَتَكَبَّرُ قَوْمٌ يَتَفَكَّرُونَ



14. Let-say [*you^s*] to whom^r believed they^z, to forgive they^z for whom^r not *yarjona*¹⁴ (*they^z fear*) Allah's days; to requite [He] a people for what they^z were earning.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ
لَا يَرْجُونَ أَيَامَ اللَّهِ لِيَجْزِيَ قَوْمًا
بِمَا كَانُوا يَكْسِبُونَ



15. Whoever [he] worked righteously, so for himself^w; and whoever [he] offended so (*is*) on it^w; afterwards to yourⁿ Lord (*are to be*) returned you^z.

مَنْ عَمِلَ صَالِحًا فَلَنْفَسِهِ وَمَنْ
أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ
تُرْجَعُونَ



16. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Israel's sons the book^x and the rule^x and the prophethood^w; and We provided them of the goodies^{w₁₅} and We preferred/favored them over the worlds¹⁶.

وَلَقَدْ أَتَيْنَا بْنَى إِسْرَائِيلَ
الْكِتَبَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى الْعَلَمِينَ



17. And *aa'tayna* (*We accorded*) them evidences-she^{y m} of the command^x; so not differed they^z except from after what came^x (*to*) them the knowledge, *baghya* (*envy-/selfish: excessiveness/transgression*) among them; verily your^t Lord judges among them The *Qeyamatey's*^w (*Judgment's*) Day in what they^z were in it^x differing.

وَإِذَا نَبَّهْنَاهُمْ بَيْنَتِ مِنَ الْأَمْرِ فَمَا
أَخْتَلَفُوا إِلَّا مَنْ بَعْدَ مَا جَاءَهُمْ
الْعِلْمُ بَعْدًا بَيْنَهُمْ إِنَّ رَبَّكَ
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمةِ فِيمَا
كَانُوا فِيهِ تَخْتَلُفُونَ



⁹ The word 'وراءهم' in 'وراء' means:

(1) 'القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرة.'

(2) 'بعد الخلف، فالخلف الشيء هو مؤخرته: مثلاً وراء الأكمبة.'

(3) 'ولد الولد'

¹⁰ The word 'يعني' has double meanings: (1) suffices, (2) enriches.

¹¹ See footnote 8 above regarding 'اتخذ'.

¹² The word 'أولياء' could also mean, among them: *protector, friend*.

¹³ The word 'رجز' has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

¹⁴ The word 'رجا' from 'رجون' meaning: *feared*. But such meaning for 'رجا' is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: 'مارجوت اى ما خفت' see 'اللسان'

¹⁵ The word 'طبيات' = 'goodies' = 'goodies,' = a feminine gender means any thing *delectable and legitimate*.

¹⁶ Say Qur'an commentators: over the worlds' people of their time.

18. Afterwards We made you^g on a *sha'rey'aten*^w (*Islamic Way*)^w of the command; so *ettabe'a* (*let-[you^s] closely-follow*) it^w and let not *tattabe'a* ([*you^s*] closely-follow) *ahwa* (*tendentious likings*) whom^r not know they^z.

ثُمَّ جَعَلْنَاكُمْ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعُهَا وَلَا تَتَّبِعُ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١﴾

19. Verily they, never they^z enrich¹⁷ *a'n* (*regarding*) you^g of Allah a thing; and verily the *dha'lumeena*¹⁸ (*injustice-doers*) some (*of*) them (*are*) *aw'leyao*¹⁹ (*guardians/allies*) (*of*) some; and Allah (*is*) the *muttaqeen*'s (*reverential guarders against Allah's displeasure*)'s Guardian.

إِنَّهُمْ لَنْ يُغْنِوا عَنْكُمْ مِّنَ اللَّهِ شَيْءًا وَإِنَّ الظَّالِمِينَ بَعْضَهُمْ أُولَئِكَ بَعْضٌ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٢﴾

20. This (*is*) persuader-evidences for the mankind and a divine-guidance and a mercy^w for a people *youqenoona* (*they who believe with certitude*).

هَذَا بَصَيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقَنُونَ ﴿٣﴾

21. Or reckoned who^r *ejtaraho*²⁰ (*they^z: committed/wounded the unharmed by one or more of their senses*) the misdeeds^w that [We] make them like whom^r believed they^z and worked they^z the righteous-works^w equal their living and their death; fouled (*is*) what they^z rule.

أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ يَجْعَلُهُمْ كَالَّذِينَ إِيمَانُوا وَعَمَلُوا الصَّالِحَاتِ سَوَاءَ حَيَا هُمْ وَمَمَاتُهُمْ سَاءَ مَا تَحْكُمُونَ ﴿٤﴾

22. And created Allah the Heavens^w and the Earth^w by the right; and (*to be*) requited every self^w by what it^w earned-she^y, while they (*are*) not *yodh'lamoona*²¹ (*to be wronged they^z*).

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتَجْزِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٥﴾

23. Have you^h seen whom^p *ittakhatha*²² (*[he] took and presumed*) his *elaha* (*deity*) his *hawa* (*tendentious liking*); and misled him Allah on a knowledge; and [*He*] sealed/consummated²³ over/on his hearing and his heart; and [*He*] made over his sight an overlay^w; so who^a divinely-guides him from after Allah; do then you^z not reminisce.

أَفَرَءَيْتَ مَنْ أَنْخَذَ إِلَيْهِمْ هَؤُلَاءِ وَأَضْلَلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَمَّ عَلَىٰ سَعْدِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غُشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٦﴾

24. And they^z said: not it^w except our life^w (*of*) the world^w; we die and we live and not perishes us except the *Dah'r*²⁴ (*Eternal-Time*); while not for them by *tha'leka* (*afar-that-it/*)^x of knowledge; *en* (*not*) they except presuming.

وَقَالُوا مَا هِيَ إِلَّا حَيَاةُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يَهْلِكُنَا إِلَّا الْدَّهْرُ وَمَا هُمْ بِذَلِكَ مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَظْلَمُونَ ﴿٧﴾

25. And if (*to be/being*) recited on them Our *A'yato*^w (*Qur'anic statements*) evident-she^ym not [was] their argument^w except that said they^z: *eato*^x (*let-you^z bring/come*)^x by our fathers, *en* (*if*) you^c were *sa'deeneen* (*always truth enforcers*).

وَإِذَا تُتْلَىٰ عَلَيْهِمْ مَا يَتَنَزَّلُ مَا كَانَ حُجَّهُمْ إِلَّا أَنْ قَالُوا أَئْتَوْا بِعَابِرَاتِنَا إِنْ كَنْتُمْ صَادِقِينَ ﴿٨﴾

26. Let-say [*you*]: Allah quickens you^b afterwards [*He*] deadens²⁵ you^b [*He*]; afterwards [*He*] gathers you^b to

قُلْ اللَّهُمَّ سُبْحَانْكُمْ ثُمَّ يُمْبَثِكُمْ ثُمَّ تَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا

¹⁷ The word “يَعْقُونَ” in “يَعْقُونَ” has double meanings: (1) enriches, (2) suffices. But “enrich” includes suffices and not vice versa. As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

¹⁸ The word “ظَالِمٌ” = “the injustice-doer,” as “الظُّلْمُ” = “injustice.” See the Lexicon attached to this Translation.

¹⁹ The word “أُولَيَاءُ” could also mean, among them: protector, friend.

²⁰ The word “*ejtaraho*” = “اجترحوا,” literally means “wounded the unharmed” by one or more of their senses.

²¹ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

²² See footnote 8 above regarding *اتخذ*.

²³ That is closed hermetically and determined irrevocably, or consummated/concluded.

²⁴ The word “الدَّهْرُ” = *Eternal-Time*, versus “الْعَصْرُ” = *Epochal-Time*.

²⁵ The word “يُمْبَثِكُمْ” in “يُمْبَثِكُمْ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

The *Qeyamatey's^w* (*Judgment's*) Day^x no suspicion (*is*) in it^x; [and,] but most (*of*) the mankind not know.

رَبِّ فِيهِ وَلَكُنْ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ ﴿١﴾
وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمٌ يُنَسِّبُ
إِلَيْهَا الْيَوْمَ تَخْرُونَ مَا
كُنْتُمْ تَعْمَلُونَ ﴿٢﴾

27. And for Allah (*is*) the Heavens^w and the Earth's^w proprietorship; and day *taqumo* (*ups-to-fulfill*)^{w²⁶ The Hour^w then-day lose the falsifiers.}

وَتَرَى كُلُّ أُمَّةٍ جَاءَتْهُ كُلُّ أُمَّةٍ
تُدْعَى إِلَىٰ كِتَابِهَا الْيَوْمَ تُخْرَجُونَ مَا
كُنْتُمْ تَعْمَلُونَ ﴿٣﴾

28. And [*you^s*] see every *Ummaten^w* (*people/nation*)^w kneeling^w; every *Ummaten^w* (*to be*) summoned to its^w book; today, you^z (*are to be*) requited (*according to*) what you^c were working.

هَذَا كِتَابًا يَنْطَقُ عَلَيْكُمْ بِالْحَقِّ
إِنَّا كَانَ سَتِيسْخَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٤﴾

30. So as-to whom^r believed they^z and they^z worked the righteous-works^w so admits them their Lord in His mercy^w; *tha'leka*(*afar-that-it/*)^x, it^x (*is*) the win the manifester.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّلَاحَاتِ فَيَدْخُلُهُمْ رَحْمَةُ
رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٥﴾

31. And as-to whom^runbelieved they^z have then not My *Aya'te^w* (*Qur'anic statements*) [*were/being*]^w recited^w on you^b; then *istakbartom²⁷* (*you^c affirmed yourⁿ prideful haughtiness*) and you^c were people criminals.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ
إِيمَانَتِي تُتَلَقَّى عَلَيْكُمْ فَاسْتَكْبِرُمُّ
وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ﴿٦﴾

32. And if (*had been*) said: verily Allah's promise (*is*) right and The Hour^wno suspicion in it^w said you^c: not *nad'rey*(*we profoundly understand*)²⁸what The Hour^w (*is*); en (*not*)[*we*] presume except a presumption and not we (*are*)surely *mustayqeneena*(*assuredly possessors of certitude*).

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَالسَّاعَةُ لَا رَبِّ فِيهَا قَلَمَ مَا
تَدْرِي مَا السَّاعَةُ إِنْ نَظَرْ إِلَّا
ظَنَّا وَمَا نَحْنُ بِمُسْتَقِينَ ﴿٧﴾

33. And appeared for them *sayye'aa'te^w* (*demeritorious-deeds*)^w (*of*) what they^z worked and *haqa*(*deservedly besieged*) by them what they^z were by it^x *yastab'zeona* (*they^z affirmably jesting*).

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾

34. And (*had been*) said: today [*We*] forgot²⁹ (*cease paying attention to*) you^b just-as you^c forgot³⁰ yourⁿ day's *leqa'a* (*meeting with*), this; and yourⁿ abode/lodging(*is*) The Fire^w and not for you^b of succorers.

وَقِيلَ الْيَوْمَ نَسِينَاكُمْ كَمَا نَسِيْتُمْ
لِقاءً يَوْمَكُمْ هَذَا وَمَا وَلَكُمْ الْنَّارُ
وَمَا لَكُمْ مِنْ نَصْرٍ ﴿٩﴾

²⁶ There is a *distinction* between “تَقُومُ” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “تَقْفَ”. Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: happens.

²⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²⁸ The word دُرَايَةٌ “درایة” “تَدْرِي” is from far more reaching than the simple “knowledge,” as “knows” extends to having deep understanding of the subject matter.

²⁹ The word نَسِيْ “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See *اللسان*.

³⁰ Ibid, regarding forgot.

35. *Tha'lekum*(collective-*afar-that*)^xbecause that *ittakhattom*³¹ (*took and presumed you*^c) Allah's *Aya'te*^w (*Qur'anic statements*) jestingly;and deceived you^c the life^w(*of*)the world^w;so today not(*to be*)exited they^z from it^wand not they*yousta'atabona*(they^z sought to apologize).

ذَلِكُمْ بِأَنَّكُمْ أَخْدَتُمْ إِيمَانَ اللَّهِ
هُزُوا وَغَرَّتُمُ الْحَيَاةَ الدُّنْيَا
فَالْيَوْمَ لَا تُخْرِجُونَ مِنْهَا وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٦٥﴾

36. So for Allah (*is*) the praise, the Heaven's^w Lord and the Earth's^w Lord, the worlds' Lord.

فَلَلَّهِ الْحَمْدُ رَبُّ السَّمَاوَاتِ وَرَبُّ
الْأَرْضِ رَبُّ الْعَالَمِينَ ﴿٦٦﴾

37. And for Him (*is*) the *keb'rey'ya'o*³²(*matchless Exaltedness*) in the Heavens^w and the Earth^w and He (*is*) The Mighty The *Hakeemo*³³(*infinite hekmah*³⁴ *Possessor*).

وَلَهُ الْكَبْرَىءِ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٧﴾

³¹ See footnote 8 above regarding **اتخذ**.

³² The word “الْكَبْرَىءِ” = “*matchless exaltedness*” with *respect to Allah*, the term means: *the exclusive and unique Majesty that befits Allah as compared to none*, as He is *greater, above and beyond any one except Himself*. See **قاميس اللغة العربية**

³³ See the Lexicon attached to this Translation for an exposition on the words “**الْحَكِيمُ**” and “**حَكِيمٌ**”

³⁴ See the Lexicon attached to this Translation for “*hekma*” +